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The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. IV.

SEPTEMBER, 1839.

No. 9.

PROCEEDINGS OF THE DOMESTIC COMMITTEE.

MONTHLY ABSTRACT.

July 1, 1839.—Stated Meeting.—The Rt. Rev. Dr. Onderdonk took the Chair.

The Secretary and General Agent reported that he officiated in St. Clement's Church in this city on the 16th of June, when a collection was made amounting to about \$30. He also reported that he attended in his place the annual meeting of the Board of Missions, in New-Haven, on the 19th and 20th of June, and, according to instruction, submitted the report of this Committee to that body; that the report received the favorable consideration of the Board, and was referred back to this Committee for publication with the proceedings of the Board, these being referred to the two Committees also for publication, with instruction to print 2000 copies.

Resolutions were, thereupon, adopted, referring the proceedings (with the concurrence of the Foreign Committee) to the Secretaries of the two Committees, and the report to the Secretary of this Committee, for publication, in conformity with the direction of the Board.

On the report of the Committee on Northern Missions, the Rev. Isaac Smith, of Pennsylvania, was appointed a Missionary within Bishop Kemper's jurisdiction.

On the report of the Committee on Southern Missions, the resignation, by the Rev. A. A. Willis, of the station at Smithland, Kentucky, was accepted.

July 15.—Stated Meeting.—Mr. Swords was called to the Chair.

The Secretary and General Agent reported his correspondence.

On the report of the Committee on Northern Missions, New-Harmony and Mount Vernon, Indiana, were recognised as a missionary station.

The Rev. Charles Fox, of Connecticut, was, on his application, appointed a Missionary in Michigan.

Forty-five communications were submitted to the Committee at this meeting, and most of them were referred to the several sub-committees.

August 5.—Stated Meeting.—The Rev. Mr. Richmond was called to the Chair.

The Secretary and General Agent reported his correspondence; and also that he had been absent from the city a number of days on business of the Committee, stating the results of his journey.

He likewise reported that the two Secretaries had taken proper order for the publication of the Proceedings of the Board of Missions, agreeably to its direction; and that they had also inserted the whole, with the reports of the two Committees and two Treasurers, in the Spirit of Missions.

On the report of the Committee on Northern Missions the resignation of the Rev. C. S. Hedges, as a Missionary within Bishop Kemper's jurisdiction, was accepted; and resolutions were adopted fixing the salaries of the Rev. S. Buel, as Missionary at Marshall, Michigan, and of the Rev. D. V. M. Johnson, as Missionary at Michigan City, Indiana.

On the report of the Committee on Southern Missions, the resignation of the Rev. E. Reed, as a Missionary in Tennessee, was accepted, as was also the resignation, by the Rev. W. Presby, of the station at Frankfort, Kentucky; and resolutions were likewise adopted, fixing the salaries of the Rev. N. N. Cowgill, as Missionary at Maysville, Kentucky, and of the Rev. W. A. Harris, as Missionary at Tuscumbia, Alabama, and also, annexing Cahawba, Alabama, to Selma, as a missionary station.

About forty communications were laid before the Committee at this meeting, most of which were referred to the several sub-committees.

The second stated meeting in the month of August, was dispensed with.

PROCEEDINGS OF THE FOREIGN COMMITTEE.

MONTHLY ABSTRACT.

[The usual abstract is deferred, on account of the absence of the Foreign Secretary, at the time this part of the number goes to press.]

OFFICIAL CORRESPONDENCE.

DOMESTIC.

MISSOURI, IOWA, WISCONSIN AND INDIANA.

FROM THE RT. REV. JACKSON KEMPER, D. D., MISSIONARY BISHOP OF MISSOURI, IOWA AND WISCONSIN, AND HAVING PROVISIONAL CHARGE OF THE DIOCESE OF INDIANA.*

Vincennes, Ind., June 15, 1839.

I am doing I think the work of the Church more effectually, in this our incipient state, by strengthening the hands and cheering the hearts of my brethren and encouraging every new effort by my presence, than I could by minute details of acts, and hopes, and disappointments. The journal of our late Convention will afford, if I do not greatly mistake, satisfactory evidence that at least in Indiana we have not labored in vain.

I have preached this week at Evansville, Mount Vernon, New Harmony and Princeton. The situation of Evansville is truly interesting and encouraging. To-day week, I laid there the corner-stone of a brick church, forty feet by seventy, and it is said I am to be called back in October to consecrate it. When the Rev. S. R. Johnson and myself landed there three and a half years ago, it was with difficulty that we could find a professing Episcopalian. Then there were five hundred inhabitants, now there are two thousand one hundred.

I beg leave to nominate to the Committee, New Harmony and Mount Vernon as a missionary station. Mount Vernon is on the Ohio and has at least five hundred inhabitants. New Harmony is growing and has eight hundred inhabitants. A well educated clergyman would, I believe, soon have a congregation and a church at this place.

Could any of the Committee have been with us (the Rev. Mr. Lamon and myself) here yesterday and seen our three Episcopal congregations for which I have been laboring for three and a half years in vain to obtain a Missionary, they would give themselves no rest until they had secured one for this place. At the request of the people, I shall be back here four weeks from to-day to confirm, although by consenting so to do, my plans are not a little deranged.

St. Louis, Mo., June 22.

I find since my arrival here, that the Rev. Mr. Hedges has received the appointment of chaplain in the U. S. Army, and is now settled much to his own satisfaction at Jefferson Barracks, ten miles south of this city. His mission therefore is vacant. I am most anxious to have it supplied. I shall start for it in a few days and hope to devote to it two weeks.

It is to my mind a deeply interesting fact that, although there

* These extracts are from full letters giving important and interesting information to the Committee, but not designed for publication.

has not scarcely ever been a clergyman at Vincennes, I was urged by the son of Mr. ——— whom I described to you three years ago, to return, to confirm him and his two daughters. Such a request was irresistible; and accordingly I shall be there, God willing, on the 14th of July. I hoped from what had passed that the Rev. Mr. ——— would be there soon after I left the place; but a letter from him, received since my arrival at St. Louis, informs me that my long silence had compelled him to resume his present duties. How trying and how frequent are these events! I have apparently thus lost half a dozen missionaries, and yet I write whenever I have an opportunity, and often debar myself from sleep for that object. I trust he will yet settle at that place; it is at the present moment highly promising for the Church.

June 25, 1839.

I do not yet despair concerning the Senecas. Some of them must have an attachment to our Church; and I yet hope we may be requested to establish a mission among them. The Rev. Mr. Gregory has paid much attention to the state of the Indian tribes on our Western borders. I have just been urging him by letter to visit again the Senecas and other little tribes among which we passed last November, before his return to his family.

The commandants of the two nearest forts—Col. Cutler at Fort Gibson and Col. Kearney at Fort Leavenworth—would afford us every facility and protection.

Both these military stations look to the Church for chaplains, and I beg the Committee to aid me all in their power to have them speedily supplied.

The piety and death of Louisa Powell are deeply interesting, and afford in my view ample compensation for all the toil of our missionaries, and all the expense of our Green Bay establishment.

Hannibal, Mo., June 28.

I intend to spend ten or twelve days in this neighborhood, visiting Palmyra, Buffalo Knob and several towns in the vicinity of both of them. I shall probably confirm a few here and at Palmyra and administer the Lord's Supper at both places. I am exceedingly anxious that a missionary should come to this station, and to that of Buffalo Knob, and in fact there should be another north of this, in Lewis and Clark counties. I hope to pass through all this region again, and much slower than I can now, before Christmas.

Richmond, Ind., July 22.

In a letter just received from the Rev. Mr. Cadle, he says, "May I take the liberty of suggesting to you the importance of supplying Dubuque with a missionary as soon as possible? It is one of the largest towns in Iowa, and contains a number of persons attached to the Protestant Episcopal Church. I visited it last month and preached to a large audience on a week day evening. The Roman Catholics are so strong and are about engaging so actively in advancing their doctrines, that the Pro-

testants will be stimulated to more than ordinary efforts if, at this time, they could have the regular services of the Church established among them. Could you not station one of the missionaries under your jurisdiction there? I believe that after the first year, he would derive the greatest part of his salary from the people of the town. I think too, that a small temporary church would be erected there immediately on the settlement of an Episcopal clergyman. Will you think on this subject?"

Have not the Committee a Missionary for this important station?—exceedingly important in various respects.

Vincennes is becoming deeply interesting. Yesterday week I confirmed five there, and the next day, in the neighborhood, baptized three adults. Terrehaute still holds out to us the door of hope. But my heart sickens when I think of these two places—and Dubuque, Lawrenceburg, Logansport, Mishawaka, Milwaukie, and many others. How long, O Lord, before the prayers of thy people will be heard! Here yesterday I confirmed three, two of whom came forty-three miles, from Muncietown, on purpose to receive that ordinance.

Lawrenceburg, Ind., July 29.

I have stated to the Committee the deeply interesting position of Dubuque and Vincennes, to say nothing of Palmyra, Terrehaute, &c.; and I beseech them to give their strenuous exertions and fervent prayers to have these places properly and early supplied. An opening of a most unexpected nature is presented to us in this place—and I trust in God we shall be enabled to improve it. Where are Mr. ——— and his two friends? I trust—I earnestly trust—that I am not to be disappointed with respect to them. If they will only say they will come at the commencement of cold weather, I will be satisfied. At all events, let me know the result as quick as possible, that, if necessary, I may look elsewhere.

I believe I have told you that a beautiful church will, in all probability, be erected at Richmond. It will be a wonderful event, if accomplished; for we are by no means strong there. The Rev. Mr. Fiske, however, is a judicious, devoted and truly pious man. He has been travelling with me for a week.

During our journey I preached at Cambridge City, Connersville, Brookville and Harrison—and found Episcopalians only at Connersville. Mr. H. B. Woodcock of that place exhibited so much interest upon the subject of a mission—(will pledge himself for the board and lodging of a clergyman—and the town itself is growing, and is situated on the canal, and is supposed to contain at present one thousand two hundred inhabitants,) that I now nominate it, with its neighborhood, as a missionary station.

ARKANSAS, LOUISIANA, MISSISSIPPI AND ALABAMA.

FROM THE RT. REV. LEONIDAS POLK, D. D., MISSIONARY BISHOP OF ARKANSAS, AND HAVING PROVISIONAL CHARGE OF THE DIOCESES OF LOUISIANA, MISSISSIPPI AND ALABAMA.

Columbus, Tennessee, July 12, 1839.

I am once more enabled, by the kind Providence of Him who hath been "about my path by day and my bed by night" during the last five months, to address you from under my own roof, and from the midst of my own family; and I cannot refrain from here recording what I feel to be eminently due, my unfeigned thankfulness for the goodness and mercy which has followed me, all my journey through. The last communication which I made to the Committee was from Houston, Texas. In that I gave them an outline of the course of my journey from Washington, Arkansas—(from whence I addressed them before,) promising the details when I should reach home and have more leisure. I propose now to resume, what must still be my brief narration. Had I gratified my wishes I should have written you at least once a month; but this I found, with my other engagements, impracticable. After journeying, day after day, over a rough country, visiting and conversing with the people, and preaching as occasion offered, I found, upon retiring to my lodgings, that I was unfit to do more than make a few private memoranda for future use. This is the explanation of my silence.

I arrived at Little Rock on the 7th of March, and remained there until the 12th. I saw most of the families of the place, and preached frequently. This is an interesting point for the Church. There are, as I learned, between twenty and twenty-five families avowedly attached to the Church, besides others who being well disposed towards our form of worship, would gladly avail themselves of the services. Among these families are to be found as strong church attachment and as devout piety, as I have met with at any time. They are gathered from most of the States of the Union, and, as a whole, form a highly intelligent body. The population of the town, is estimated at 2500, and is increasing. The situation has every indication of health, being on the south side of the river, and on a high bluff, stretching away into a plain slightly undulating, and covered with oak, hickory and pine. There seems to be no local cause of disease, and I heard while there that the place is regarded as very healthy. They are very desirous of having the services of a minister, and I was assured they were ready to pledge him at once a salary of \$1,000. Were he a man of good talents and earnest piety, this amount in a short time would doubtless be doubled. I do not know a more interesting field of labor for a man sincerely desirous of giving himself to the work of the Gospel; and I hope the Committee may soon be able to supply it.

Before going into Arkansas, I thought it might be necessary or me to visit Batesville and Fayetteville, in the northern part

of the State; and Forts Gibson and Smith, in the western. The information I obtained at Little Rock, however, in view of the extended tour that lay before me, seemed, for the present, to supersede that necessity. Batesville and Fayetteville, are respectable interior villages of 3 or 400 inhabitants, situated in fertile districts not very thickly populated, and supplied, with the few religious privileges they enjoy, chiefly by the Methodist and Cumberland Presbyterians. The forts, above mentioned, are occupied by the military and their dependants. I heard that the Government intends concentrating the troops in both forts at Fort Smith. If so, there would be 1000 or 1500 souls there. This fort is on the Arkansas river, just under the Indian boundary. Of the expediency of assigning a Missionary to the forts, there can be no doubt; as, besides these connected with the stations, there are many others round about to whom the Gospel might be preached. With regard to the villages, I give the Committee the information I possess. Had we an abundance of men, I should say unhesitatingly, send one to each, as a missionary station.

On the morning of the 12th, I left Little Rock in the mail coach for the southern part of the State. My point of destination was Washington, the county seat of Hemstead county. This journey occupied three days, and took me near the Hot Springs and through several small villages. The route lay across the streams tributary to the Washitta, the lands upon which, are very rich, and more or less settled. The intervening spaces are high, undulating ranges of fine lands, not unlike many parts of the Carolinas. This description of country extends down into the northern part of Louisiana, and, although not so fertile as the river lands, it is more healthy, and is said to produce the ordinary staples of the country very well.

On the night of my arrival in Washington, I had a small congregation assembled in the court-house, to whom I explained my objects, and preached. They were respectful and attentive. I visited a number of the families on the following day, the 15th, and preached again at night. On both these occasions, I had, in the performance of the service, to use selections from the prayer book—there being no persons present who were acquainted with our forms. This village contains about 400 inhabitants, as I was informed, and is situated in one of the most productive counties in the State. The population surrounding it, is highly respectable and intelligent. Within the same county are two other villages nearly as large, from ten to fifteen miles distant, Spring Hill and Columbus. In the two latter there are several families belonging to our Church, and among them some few communicants. These three points might therefore very well be united and formed into a station. There is here I think, a decided opening for doing good; and I hope that a man of the right spirit may be speedily found, who will, for the love of Christ, go out unto these lost sheep, and break unto them the bread of life.

On the 16th, I rode over to Spring Hill, and on the next day, Sunday, I preached twice to large and very attentive congregations. We here had the full services of the Church, the responses being performed firmly and audibly by about a dozen voices. There is at this point one of the only two Presbyterian ministers in the State; the other being at Little Rock. The people are anxious for the services of the Church, and would contribute according to their means to the support of a minister. I commend that region especial to the attention of the Committee. I know of no more interesting station in the Southwest.

On Monday, the day following, I proceeded to Dooley's ferry, on Red river, from whence I passed over into the disputed territory between Texas and the United States, to visit some planters, one of whom was attached to our Church. Having spent a day with them while waiting for the arrival of a boat, I proceeded to the river again and was fortunate in meeting with the desired opportunity.

In pursuance of an invitation, extended to me by the Convention of the diocese of Louisiana, to take the Episcopal charge of that diocese agreeably to the provisions of the third canon of the General Convention of 1838, I proceeded down the river, from a point about a thousand miles above its mouth, to visit such places as were accessible from that route. The first point of any interest offering itself, was Shreeveport, a town lately erected on the south bank of the river in the parish of Caddo, and not far from the foot of the great raft which has, until recently, obstructed the navigation for about one hundred and eighty miles above that point. This place was about two hundred and fifty miles below the point at which I struck the river. I was five days in reaching it, owing to the general difficulty of the navigation, and the detention arising from having snagged and sunk the boat on which we were travelling. Through the good providence of God, we experienced no other difficulty than that of delay. We arrived at Shreeveport on the 22d, Friday.

Finding a gentleman from the interior of the parish, a friend of the Church, about leaving for a neighborhood twelve or fifteen miles distant in the direction of the Sabine, composed chiefly of Episcopalians, I joined him and went out. These families, which had removed from Tennessee where I had known them, were situated in a high, healthy region, and were very desirous of having the institutions of the Church. They pledged themselves to build a suitable edifice without delay, and to contribute liberally to the support of a minister if he could be had.

After spending a day or two among them I returned to Shreeveport, and on Sunday preached by appointment to a respectable and attentive congregation. We have friends of the Church there also. The responses were well sustained. This is the most promising town on upper Red river. It contains at present about 1000 inhabitants, and is without any religious services whatever. I was offered a lot for a church,

and several gentlemen promised to subscribe from \$500 to \$1000 toward its erection. An efficient minister could rear a congregation here without difficulty. I recommend it as a station.

July 16, 1839.

I despatched a few days ago to you a couple of sheets containing the leading details of my tour, beginning with Little Rock, Arkansas—(up to which I had written you before)—and reaching to Shreeveport, Louisiana.

I mentioned, I think, that this latter place, would become in all probability, the most important town in the northern part of the State. It is situated on the only point accessible from the interior for a hundred miles or more up and down its course, and is supported by one of the most fertile planting districts found in all the south-west, extending as far west as to the Sabine. The state of things is at present somewhat rude, but not more so than might be expected from an active border population, filled with the spirit of enterprise, and without the immediate and constant impression of Gospel influence.

From Shreeveport I departed on the 26th, in a steamboat for Natchitoches, about two hundred and fifty or three hundred miles lower down the river, and arrived on the evening of the following day. Here I was received and hospitably entertained by the family of Mr. Fearing, late of St. Paul's congregation, Philadelphia. My arrival was on Wednesday of passion week. We made arrangements for having service on the next day, and the day following, Good Friday. The weather was extremely unfavorable, and our congregation on the first occasion was small. On Good Friday, it was more numerously attended, chiefly by gentlemen. The responses* were fully sustained throughout the entire service. Feeling too unwell to preach in the latter part of the day, I devoted it to the baptism of children, and received to that holy ordinance two infant children, *John Fleming Williams*, and *Anna Eliza Areaux*. The assemblage of persons being greater than I anticipated, I addressed them on the obligations, and the nature of the ordinance, and I think not without profit to the hearers, as I was requested to hold another baptism on the following day, and on the two subsequent days, successively; when I administered the ordinance in all to five individuals, *Samuel Bastian Catharinus*, *Harriet Eliza and Thomas Lyons Airey*, *Harriet Martin* and *Augustus Whiting Potter*; four of whom were infants, and one, an adult. Feeling still unwell, I had no other service than the baptism on Saturday. On Sunday 31st, Easterday, I preached to a very large congregation of attentive hearers in the court-house. We had several friends of the Church from the country, and it was a day of refreshing from the presence of the Lord unto us. I have seldom seen an oc-

* I mention the character of the responses thus frequently, as evidence of the number of Episcopalians dispersed abroad.

casion on which I was constrained to feel more thankful to God, for the unspeakable gifts of his Son to perishing sinners, or on which I perceived so distinctly the elevating and soul-subduing power of the services of our Church, on the minds and hearts of the worshippers. In the afternoon I held, as already remarked, a baptism; and at night, I met the people again in the court-house for prayer and hearing a sermon. I had performed the service for the evening, and had proceeded but a short way in the delivery of the sermon, when I was taken so unwell as to be compelled to dismiss them without concluding. I retired to my lodgings, and was confined to my bed and the house, for the next two days. I needed only repose—so soon as I was able, I visited such families as were accessible, and as I had not seen during the intervals of the services. They expressed a strong desire to have a minister of the Church settled among them. And I have no doubt would contribute liberally toward his support. This town is, for the amount of its population, peculiarly destitute of religious services. It is estimated there are not less than 2500 souls residing there. One third of this number is Creole French; the other two thirds, Protestant. There is not a protestant minister of any kind connected with the place. They have no one to baptize their children, to bury their dead, or break the bread of life to the perishing living. They are truly to be pitied. They are, moreover, willing to help themselves. They will build a church without delay, and offered to set about it immediately if I would promise them they should have the services of an active, zealous man, who would preach the gospel to them. A gentleman of the bar, also, one of the most eminent citizens of the place, offers to receive the minister into his family, and contribute liberally towards his support. The population is intelligent, and should command the services of a man of some weight of character. The field is inviting to well founded, earnest, intelligent missionary zeal. Nor is it restricted to that immediate place alone. There is a small village about four miles distant—Grand Ecore—at the mouth of the Bon Dieu, where services might be held acceptably to the people. The Missionary might occasionally, also, give a Sunday to Fort Jessup, twenty-five miles distant in the direction of the Sabine. I think, however, a minister would have his hands full, to confine himself to Natchitoches and parts adjacent. I commend this place very earnestly to the attention of the Committee, and hope that through the blessing of God on your efforts, these perishing men may speedily have the bread of life sent unto them.

I had hoped I should have time to go out to Fort Jessup, and to Sabinetown, twenty-five miles farther west, on the river of that name, before going down the river. But I found the warm weather was advancing so rapidly, that I was obliged to proceed without delay, lest I should be found in Texas, which I designed visiting through New-Orleans,

in the heat of summer. These two places I would recommend to be united into one station. They are only twenty-five miles apart, and although one of them would properly fall within the sphere of the Foreign Committee, being on the Texas side of the river, yet they might be attended to by the same individual. Sabinetown is at present a small place; but as it is situated at the Great Crossing on the Nachitoches and San Antonio road, and at the head of present steam-boat navigation, it must become a place of considerable importance. Most of the families there, at present, are Episcopalians, and they are very desirous of obtaining the services of a minister.

So soon as I felt sufficiently recovered to resume my journey, I left for Alexandria, still farther down the river, about two hundred miles, and arrived, after two days, on the 4th of April. At this place I tarried only a day, during which I ascertained that the permanent winter population, amounted to something near 500. In the summer there were not more than 3 or 400. The inhabitants generally retire to the pine lands during summer for health. There are but few friends of the Church there, though those few, are desirous of having the services of a minister, and I think the Committee would do well to retain it among the Louisiana stations. A minister could be very profitably employed, as well in the surrounding country as in the town. I have no doubt also, that if proper efforts were made, great good could be effected among the blacks of that parish; the number of which, in proportion to the whites, I was informed by an intelligent gentleman, is as ten to two, there being about 10,000 blacks, and not more than 2000 whites. Alexandria is in the parish of Rapides.

I would suggest the addition of Opelousas to the list of stations in this diocese, chiefly on the recommendation of a gentleman of intelligence acquainted with the town and adjacent country; there being several families, as I learned, living in that vicinity attached to the Church. I should have visited it in person, if I had had time to do so, before it was necessary for me to meet my appointments with the churches of lower Mississippi.

I left Alexandria on the evening of the 2d and arrived, by steam-boat, at Natches on the 6th. At that point I resumed the visitation of the churches of the diocese of Mississippi; for the particulars of which, the Committee will permit me to refer them respectfully to my report made to the late Mississippi Convention, and which I presume has been published, ere this, with the proceedings* of that body.

My visitation was completed at Woodville, from which place I re-entered Louisiana on the 2d of May. Having passed the night at the mansion of Judge Butler of West Feliciana, I pro-

* August 15. The journal of the Mississippi Convention has not been received at the Domestic office.—[Ed.]

ceeded on the following day accompanied by the Rev. Messrs. Page of Natches and Fish of Woodville, to the parish church at St. Francisville. Here, aided in the services by the Rev. Mr. Page, I preached and confirmed three persons. This church, which was recently served by the Rev. Mr. Ranney, is now understood to be vacant. It is, in many respects, an interesting parish, and I hope may be speedily supplied. The population in the town and vicinity is abundantly sufficient to occupy the energies of an active clergyman.

On the evening of the 3d I left in a boat for New-Orleans, accompanied by the Rev. Mr. Page. We arrived on the 4th, and on the 5th I preached in Christ Church, of which the Rev. Dr. Wheaton is rector, in the morning, aided by the Rev. Mr. Page in the service. In the afternoon I preached in St. Paul's parish, assisted in the service by the Rev. Mr. Goodrich, the rector, and confirmed seven persons. The field of usefulness in New-Orleans, especially for the Episcopal Church, appears to me, as well from personal observation as from information, through others, particularly great. The rapid advance of the American population upon the French, produces an annual increase of minds accessible chiefly to protestant influence. These are to be provided for, as well on their own account, as on account of the large number of individuals, living in the Valley of the Mississippi, who are intimately connected with this metropolis, and whose destiny for good or evil is more or less influenced by the moral effects of their periodical visits. The whole of the seats in Christ Church are taken, and many more would be occupied if they could be had. St. Paul's parish is progressing very favorably. The corner stone of the church was laid shortly after my visit, and on my return from Texas, I found them progressing rapidly with the work. They will probably have it ready for consecration this fall. The seats in this church I am persuaded will be all soon taken, and I think there will be materials enough left—Episcopal materials—to commence the formation of another congregation without delay. The rectors are constantly discovering persons, resident in the city, attached to the Episcopal Church, who absent themselves altogether from the services of the sanctuary for want of church accommodations. A man of piety and enterprise, is now wanted to strengthen those that are ready to perish.

From New-Orleans, where I remained until the 10th, waiting for the packet, I sailed into Texas, accompanied still by my Rev. brother Page, of Natches, who kindly consented to bear me company in my tour into that region, undertaken at the request of the Foreign Committee of the Board of Missions. We were absent just one month, having returned to New-Orleans on the 10th of June. Our report of the result of the tour will be made to the Committee at whose instance it was undertaken.

Before leaving home I had hoped that I could accomplish the visitation I have now detailed, and visit also the churches

of Alabama—to the supervision of which diocese I had been invited by its ecclesiastical authority—before midsummer. But the country over which I had to pass was so much more extensive than I anticipated that I found it impracticable. On my return to New-Orleans, therefore, I found it advisable to proceed on the following day by stage to Florence, Alabama, where I arrived on the 22d; and on the next day, 4th Sunday after Trinity, divine service being performed by the Rev. Mr. Harris, the missionary of the station, I preached both morning and afternoon. I was gratified on this occasion to meet the congregation in their own house of worship; it having been provided with seats and a convenient pulpit, and been glazed, since my last visit. It is expected they will have it plastered and ready for consecration this fall. On the day following I took the stage at daylight for my residence, which I reached in safety early in the evening.

I have thus completed an account of my tour, which occupied me nearly five months, and required me to travel over a distance of about 5,000 miles in extent; during which I preached forty-four sermons, performed fourteen baptisms, forty-one confirmations, laid the corner stone of one church, and consecrated another.

The field is large, the harvest white, the laborers few indeed. We have not a single laborer west of the Mississippi and, compared with the population, few in the dioceses of Mississippi and Alabama. I would gladly have pledged the Church to supply this destitution, especially when I have been pressed by the most moving appeals, if I could but dare feel that the men were ready and willing to go. There is bread enough in the Church and to spare, if the Church could come up to the sense of its possessions, on the one hand, and its responsibilities, on the other. These destitute men are our brethren; the brethren of us all—of the Eastern man as well as of the Western—of the New-Yorker and the New-Englander, as well as the Virginian and the Carolinian. I have found the population made up from more or less of all the States of the Union. All have contributed to the forming of the vast wave of emigration, and all are bound, therefore, to “provide for their own,” to bring forward their mite, and not their mite only, but their men to break to their thousands, the bread of life.

I would here take occasion to say, not by way of discouragement certainly, but of caution only, let those who may propose to enter on this field, reflect well on the nature of the enterprise before it is undertaken. They may save themselves possibly some mortification and avoid the risk of inflicting, upon the Church of their affections, some wrong. It is a grave enterprise to enter the army of the host of the Lord. It is a grave enterprise in any quarter of the vast field of its operations, even when we are supported, on all hands, by the presence and cooperation of our brethren. It is especially so, when we are unsupported and are called to do battle unaided, and single handed,

and without experience. It is natural for men to rely upon each other, and lean more or less upon visible things. When there are no men to rely upon, and visible things give way under us, it is clear that we are exposed to direct misery if we have not learned, and fully learned, to lean with composure and affectionate confidence on the arm of the Lord. We are apt to count too much upon what we are conscious of possessing within ourselves, and in helps that are seen around us. It may be we require of the Lord the assemblage of too large an amount of conditions to be united in one field of labor, conditions which look rather to the gratification of a purely intellectual taste, or which have reference to personal comfort and convenience merely. We may feel not indisposed to missionary labors, but it must not be too expensive.

We honestly confess that, in inviting our brethren to share with us the toil of our work, we have small wages of a pure worldly character to offer. We are constrained to believe that the Church will not deny us our food and raiment. Beyond that, all that is received in this life, is a gratuity of the Lord, and more than we stipulate for. Our condition of service is that "we lose our life in this world." Our recompense lies beyond. Self-denial is our vocation. A crown of righteousness is our reward. It is my earnest hope that we may speedily, under God's blessing, have men who shall be willing to come forth and supply "this lack of service."

MISCELLANEOUS.

CHURCH MISSIONARY SOCIETY—INDIA—*Religious Awakening among the natives at Kishnaghur.**—The following account, to be completed in another number, is from the (London) Missionary Register of June. Its interesting character claims for it an attentive perusal, and calls for devout thanksgiving to the Author of all good. Such evidence of the presence of the Holy Spirit in missionary labors is an impressive earnest of what God, in his faithfulness, will accomplish in the general diffusion of the gospel of peace. This fresh instance calls again upon Christians for fervent supplication that God will *send forth laborers into his harvest.*—[Ed.]

"The Rev. W. J. Deerr, one of the oldest Missionaries of the Society in India, having for some years past observed the commencement and progress of religious inquiry in his Station of Kishnaghur, made a report of the same to the Bishop, at the close of 1838. His Lordship, not being able to visit the Station immediately, desired his Archdeacon, the Rev. T. Dealtry, to proceed thither, and make such inquiries and arrangements as might be suitable, under circumstances so important and encouraging. This the Archdeacon did; and, on his return, made to the Corresponding Committee the Report which is given below.

"It may be observed, in introducing the narrative to our readers, that there may be persons who doubt the solidity and permanency of a work like that which is here described. We would not be sanguine in entertaining unmeasured hopes with regard to the events alluded to: we would rejoice with trembling; we would unite caution with zeal. But there certainly does appear to have been so much of preparatory work during the last few years, and the desire for Christian ordinances and instruction is evidently so earnest, that it is

* Kishnaghur is about 70 miles North of Calcutta.

reasonable to believe that God is here opening a wide door for the immediate entrance of Christian laborers. It is worthy of notice, moreover, that instances of this kind of religious awakening are not unknown in India, and in other parts of the world—that by such means it pleases the Great Head of the Church to maintain and to extend the influence of the Gospel—and at such periods, and under such circumstances, He has frequently brought forward into action many of His servants, who have afterward labored with the greatest zeal and constancy in His Church. However extraordinary, therefore, it may appear in the eyes of some persons, it is a work which may be expected to be renewed—and which actually is renewed—from time to time, in various parts of the visible Church. That it may lead to the most extensive and abiding results, both in India and in all Missionary Stations, is to be devoutly and ardently desired. The great enemy of souls is, indeed, ever on the watch, to mar, or to retard, the revival of true religion in the earth. To counteract his malignant purpose, and give permanency and efficiency to this work, is the earnest desire of both the Bishop and the Society.

“The following is the official Report on this subject.

REPORT OF ARCHDEACON DEALTRY.—“On the return of the Bishop and myself from the Straits, at the end of Nov. 1838, we received from Mr. Deerr, the Church Missionary stationed at Kishnaghur, an account of a wonderful excitement and inquiry, on the subject of religion among the natives in several villages near the Sudder Station, to which he is appointed. Subsequent letters to the same effect determined us to visit those villages, and to inquire into the origin and reality of the work.

“The Bishop’s duties, however, in Calcutta, prevented him from fulfilling his intention; but, at his request, I most gladly agreed to visit the scene of this work, and to make all the inquiry I could, in order that we might judge how far it was the work of the Blessed Spirit of God.

“Accordingly, on Feb. 8, 1839, I left Calcutta in company with a native friend, the Rev. K. M. Banerjea, for Kishnaghur. We arrived there on Saturday morning, the 9th. I was most kindly received by R. P. Nisbit, Esq., the civil and session judge. As we could not go out to the villages before Monday, I endeavored to obtain from Mr. Deerr as full an account as possible, of the work which had brought me up. I received from him the following particulars:

“I. *Number of Inquirers.*—There are not less than fifty-five villages, containing, among them, upward of 5000 families, who are convinced of their lost state as sinners, believe that the Gospel of Christ provides the only means of salvation, and are ready and anxious to be baptized into that faith. These families average about six in a family; so that there are not less than 3000 souls seeking admission into the Christian fold.

“II. *Origin and Commencement of the Work.*—He had heard, in the beginning of 1835, of a persecution against a sect composed partly of Mussulmans and partly of Hindoos. This sect was called “Kurta Bhoja,” Worshippers of the Creator. They are derived from the sect of the Dervish among the Mahomedans; but have adopted, in addition, some articles of the Christian faith. They worship only one God, have nothing to do with idols, and believe that God will come into the world in a human form. Mr. Deerr believes that, in their present character, they are of recent origin. He heard that they bore the persecution against them with great patience; and thought that this was a proof of their sincerity, however erroneous might be their principles; and determined to pay them a visit, to inquire into their belief, and to direct them, if possible, to the true way of salvation. He accordingly went; and in the first visit was convinced of their sincerity; saw much that was good among them—much that he greatly admired—especially the love and affection which they had for one another. In speaking upon the Christian religion, he did not think that there was much impression made; but he left them some copies of the Gospels, and determined to visit them again. He renewed his visit in the beginning of 1836. They received him more cordially, listened to him more attentively, and an impression was evidently made favorable to the truth. After several visits of a similar nature, he asked to have public worship among them. They agreed; but with considerable reluctance, as they were afraid of increasing persecution. After dinner the inquirers assembled for worship, and many of the heathen joined them. They showed, however, great fear and timidity.

The Missionary asked them one by one, "are you afraid to pray?" They replied, "No; we are not afraid." He then said, "Let us pray:" the inquirers immediately fell upon their faces. The heathen were startled at this, as they considered the very act of prayer with Christians an avowal of Christianity. Hence, all these inquirers were, from this time, considered as out of the pale of heathenism: their caste was gone, and they were looked upon as the followers of Jesus Christ. They were put under Christian Instruction; and, a few months after, were baptized. A most rigid persecution was now commenced against them. Their wives and children were taken from them by their heathen relatives, and only restored by an order from the magistrate. From this period the truth prevailed more fully: others of the sect especially above named, visited the Christians, and became more favorably disposed toward them, and invited the Missionary to preach the Gospel to them also. He complied with their request: public worship was established among them: many were convinced of the truth of Christianity, and openly declared that this was "the very thing which they had been seeking for."

"In 1833, the leading men in ten villages belonging to the Kurta-Bhoja Sect avowed their belief in the Gospel, and, after instruction, were baptized into the faith of Christ. They straightway confessed Him before the heathen, and established public worship in their villages. This created excitement and curiosity among their relatives and connexions. They attended the worship, to know what it all meant: more violent opposition and persecution were the result, and every one that attended the worship was considered a Christian. In one village the excitement was so great, that when the Missionary began to preach, they anxiously inquired, "What! has the pestilence reached us also?" An inquirer had two brothers, who fled from their homes, for fear of catching the infection. The man before whose house the preacher stood was turned out by the villagers, because they thought he had been the means of bringing the Missionaries to the village. But, as is usual in persecutions, the Truth spread, the Christians were more in earnest, the inquirers multiplied, and the Word of God prevailed, so that whole tribes became obedient to the faith.—Here is the result. Some of the sect have gone back again; but the greater part remain firm, and are now anxious for baptism.

"In only one instance he has found that an individual professed himself a Christian from fear, and not from principle. This the man has since confessed. His father-in-law had become a Christian. He visited him, to talk with him on the subject. He was considered, for this act, a Christian; and cast out by his neighbors, on his return. He has, however, since given good hope. From the first time of the inquiry, Christian catechists and teachers have been constantly among them. The Missionary has little doubt of the sincerity of most of them.

"Here is his statement of the origin and progress of the work. It appears natural, and what we should have expected. We hope it is of God; but we would speak with caution, and wait to see further.

"III. *The Present State of the Work.*—Mr. Deerr thinks, that out of the 500 families who are candidates for baptism, 200 of them are prepared for the Holy Sacrament; that is, about 1200 individuals. I proceeded to ask the following questions regarding them:—

"1. Do you think that there is any secular motive which has influenced them in seeking to become Christians?

"He thinks there may be, in some instances, a little; but nothing more than the religion itself must indirectly present. It teaches love and sympathy, and to render assistance to one another in want, &c. This is the whole of temporal motive that he can possibly imagine. It is a religion of love. Many of the people at present are in distress: they were not so when they first offered themselves as candidates for baptism. This distress has been occasioned by an inundation, which has destroyed the crops throughout the district. The villages were all under water. Relief was sent to the suffering Christians, many of whom had been without food for days. The Missionary sent them rice, as far as his means would allow. The boats went over the fields, from village to village, distributing relief to the Christian brethren, as far as they were able. The heathen, on seeing this, said "See how these Christians love one another! surely this is the true religion!" All this may have given an impulse; but he does not know how it could be otherwise. They

have nothing but this mutual help to induce them to become Christians; but every thing else to discourage.

"2. Have the 200 families, or the adult part of the 1200 individuals, whom you think fit for baptism, an adequate knowledge of Christianity?

"Their knowledge is not very enlarged, but he considers that it is sufficient for candidates for baptism. They know the elements of the Truth—for instance, that they are sinners; that, as sinners, they are subject to wrath; that God, in mercy, has provided salvation through His Son; that he who repents, and believes on Christ, shall obtain salvation; that it is the Holy Spirit alone who can make them see and feel their sins, and lead them to rest on Christ for the forgiveness of them; that there will be a resurrection of the dead, and a judgment of all men; that the righteous shall be saved, the wicked lost for ever; &c., &c. They can repeat the Creed, the Lord's Prayer, and the Ten Commandments.

"3. Are they willing to forsake all for Christ, to give up their heathen habits, and to lead a life of self-denial?

"They have already given proof of this, in what they have had to suffer: they expect persecution, and are prepared for it: they entirely renounce idolatry, and every custom and habit which the Gospel prohibits. In a word, they are desirous of putting themselves under the Christian pastor, and attending to his godly direction in all things.

"4. What is the present state of their temporal circumstances?

"The majority of them, in common with all in the district, Christian and heathen, along the Jelingha River, are in the most destitute condition—their poverty inconceivable. The inundation has entirely destroyed the crops. The second is coming, but they have little to hope for before March. If two or three thousand rupees could be raised, in order to obtain seed for their ground, it would be the greatest blessing to them imaginable. They must borrow; and in getting it from the Zemindar, they will have to pay, at the least, 100 per cent. It is this which keeps them poor, when they are thrown back by the failure of the crops. He has not the least doubt but the money would be returned when the next crops are reaped. He does not think this would have the effect of inducing people to become Christians, and thus filling the Church with nominal professors.

"5. How are the spiritual wants of these people to be supplied, should they be admitted into the Church?

"(1) There are, Mr. Deerr, and Mr. Alexander, an European Catechist, who has lately been sent to assist in the Mission.

"(2) Two Native Catechists, Paul and Ramdhun. These are of great importance, in reading the Prayers and Scriptures, Expounding, Catechizing, &c.

"(3) There are six Readers. Their duty is simply to read the Scriptures and Catechize, to read Tracts, &c. They have been taken chiefly from the villages, are conversant with the manners of the people, &c., and are very useful in their places.

"(4) The English Schoolmaster at Kishnaghur, Moodha Shoodun. He was partly educated at Bishop's College. Besides his duties at the English School, he renders aid, in visiting the villages, and reading the service, &c.

"These are all at present engaged; that is, 11 persons for the 55 villages. However desirous they may be to contribute all the aid which they can, it must be utterly inadequate to supply the most partial spiritual aid to all the villages: they could not even give the baptized one service each Sabbath. Something, then, must be done, to provide more help, should the candidates be ripe for baptism.

"Here, then, is the statement—very inviting, it must be admitted. The great thing, is, now, to see how far the facts may be relied upon, after, as impartial witnesses, we have examined the work, and instituted all needful inquiries on the subject. I am thankful to say that our friends, the Rev. Messrs. Weibrecht and Sandys, have met us here; so that there will be a large party of us to examine the candidates, &c. May God give us wisdom and prudence; and may we find that He is indeed working for His own glory, and openly displaying His Truth in the sight of the heathen! On Monday we visit the villages."

(To be Continued.)

EDITORIAL DEPARTMENT.

SPIRIT OF MISSIONS.—With the June number of this paper, the publishers sent to subscribers the bills due on their subscription. It is of the first importance to the interests of the paper that payment of these should be no longer delayed. The very low rate at which the paper is published can only be justified by prompt and early attention on the part of subscribers to this matter. Remittances may be made to the publishers, Messrs. Swords, Stanford & Co., 152 Broadway, by mail if more convenient.

PROCEEDINGS OF THE BOARD OF MISSIONS.—The usual number of copies of the proceedings of the Board, the reports of the two Committees and two Treasurers, &c., has been recently printed in a pamphlet of 132 pages, and is now in course of distribution. Measures have been taken to send it to the clergy, if possible, without subjecting them to postage; which will account for the delay in receiving it.

GALENA, ILLINOIS.—The Domestic Committee have received repeated applications, from the vestry of the Church at Galena, Illinois, to aid them in procuring the services of a suitable clergyman. It is a field of extensive usefulness, where a faithful herald of the Cross would be encouraged and sustained in his labors. We hope one, suited to the station, will soon be found.

NEED OF MORE MISSIONARIES.—The following resolution was adopted by the Board of Missions in the late annual meeting.

“Resolved, That this Board, while it sees great cause of thankfulness to Almighty God for what has been accomplished during the past year, sees also cause for regret that so few well qualified persons are offering themselves for the missionary work both at home and abroad; and that the subject be commended to the attention of the Church.”

The correspondence of the Missionary Bishops, Kemper and Polk, contained in this number, shows how much occasion the Board had for the adoption of this resolution. Most urgent entreaties for more missionaries are found, also, in almost every letter which reaches the Domestic office from the West and

the Southwest. We ask our brethren, how long this shall be so? how long the waste places of the land shall cry for help in vain? how long the Church will look with indifference upon the empire of irreligion and infidelity, the foundations of which are now laid in our borders and around us?

NOTICES.

WESTERN AFRICA.—After the last number was in press, the Foreign Committee received the intelligence that the missionary company for Cape Palmas had reached their station the latter part of January. The same account announces also the afflicting loss sustained by the mission and by a numerous circle of friends in the death of Mrs. Savage on the 16th of April. We bow before the will of God in this dispensation. Her life and her death have alike testified to the Christian hope which triumphed over the last enemy, and in this we find our chief consolation. *Blessed are the dead who die in the Lord.*

The Rev. Mr. Minor who sailed from Cape Palmas early in April, spent some time in visiting several positions on the Gold Coast, and reached Salem, Mass., in the Barque Active, on the 15th of July. His visit to this country is in accordance with the advice of his brethren, for the benefit of his health, for obtaining priest's orders, and for other purposes connected with the interests of the mission. He designs returning to Africa in a few months. The prospects of the mission are represented as encouraging at the latest dates.

CHINA.—The Rev. H. Lockwood has been compelled to seek the restoration of health by a return to the United States, and sailed from Batavia on the 6th of April, in the Henry Clay, Capt. Elwell. He is daily expected, via England, having taken passage from London August 1.

CORRESPONDENCE.—The Foreign correspondence is deferred to another number, that later dates daily expected from several of the missions, may be furnished at the same time.

CORRECTION.—The reader is requested to correct the following errors which occurred in the last number in a part of the edition.

Page 282, School for Moral Discipline, \$200, should be in Foreign column.

“ 285, \$112 87, should be opposite St. Stephen's Church, instead of St. Thomas's Church.

“ “ \$276 04, should be opposite St. Thomas's Church, instead of St. Timothy's Church.

“ 294, 5 lines from the bottom, \$515 27, should be \$145 27.

“ “ 2 lines from the bottom, \$40, should be \$440.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Contributions received by the Treasurer of the Committee for Domestic Missions, from the 15th June to the 15th August, 1839.

DIOCESE OF VERMONT.	
Bellows' Falls, Immanuel Church, Ladies' Circle of Industry,	20 00
Rutland, Trinity Church,	8 00
Sheldon, Grace Church, John A. Fitch,	1 75
St. Albans, Union Church, Association of Ladies, half,	7 00— 36 75
DIOCESE OF MASSACHUSETTS.	
Bridgewater, St. Mark's Church, Mr. John Edson,	5 00— 5 00
DIOCESE OF CONNECTICUT.	
Hartford, Christ Church, Miss. Asso. of Washington Coll.,	5 00
Monroe, St. Peter's Church,	21 35
New-Haven, Trinity Parish, Young Ladies' Sewing Society, for Bp. Kemper's Mission, \$40; Offerings, for churches at Collinsville, &c., Ill., \$75,	115 00
Norwich, Christ Church, collection, half,	17 50
Plymouth, St. Peter's Ch. for chs. at Collinsville, &c., Ill.,	25 00
Stamford, St. John's Church,	23 00
Stratford, Christ Church, for ch. at New-Albany, Ind.,	50 00
Watertown, Christ Church,	23 00
Waterbury, St. John's Church, Offerings,	86 00
Westport, Christ Church, a gentleman's cent bag,	82
Miscellaneous, collection at Meeting of Board of Missions at New-Haven, (\$3 being for Bp. Chase) one half,	116 46— 483 13
DIOCESE OF NEW-YORK.	
Flushing, St. George's Church, Rev. F. I. Goodwin, half, \$10; a lady, half, \$15,	25 00
Goshen, St. James' Church,	20 00
Hudson, Christ Church, Mr. J. Crissey,	1 50
Jamaica, Grace Church, Female Missionary Society,	100 00
New-York, Annunciation Church, male class of Sun. sch.,	1 50
" Christ Church, male class of Sunday school,	10 00
" St. Clement's Church, collection, \$29 07; Sunday school, for Green Bay, \$12,	41 07
" St. Andrew's Church, quarterly contribution,	21 00
" General Theological Seminary, Miss. Asso.,	36 95
Individuals, a friend, \$6; a friend to Missions, \$10; "S." \$1,	17 00— 274 02
DIOCESE OF WESTERN NEW-YORK.	
Canandaigua, St. John's Church,	20 00
Turin, St. Paul's Church, Edward McVickar, Esq.,	10 00— 30 00
DIOCESE OF NEW-JERSEY.	
Morristown, St. Peter's Church,	18 00
Newark, Trinity Church, "I. W. H.," quarterly, two thirds,	16 67
Paterson, St. Paul's Ch. Sun. sch. for ed. Indian children,	5 00
Ross Hall, Miss Smith,	28 25
Woodbridge, Trinity Church, a lady,	5 00— 72 92
DIOCESE OF PENNSYLVANIA.	
Philadelphia, Christ Church, Ladies' Miss. Asso., for Mission at Boonville, Mo., semi-an. \$125; Mrs. Ludlam, \$10,	135 00
" Grace Church, quarterly payment of pledge,	625 00
" St. James' Church, Missionary Society, for churches at Collinsville, &c., Ill.,	50 00
" St. John's Church, Missionary Society, half,	35 00
" Co., Missionary Box, \$5; P. W. L., \$3; "D. T.," \$10,	18 00— 863 00
DIOCESE OF DELAWARE.	
Sussex County, Samuel Painter, Esq.,	5 00— 5 00
DIOCESE OF MARYLAND.	
Baltimore, St. Peter's Church, Juvenile Missionary Associa- tion, for Jubilee College, Ill., \$61 62; for church at In- dianapolis, Ind., \$4; for Missions in Michigan, \$150,	215 62
Cambridge, Christ Church, Thos. H. Eccleston, \$20; Mrs. S. Y. Goldsborough, \$5; Missionary Box, \$5 27,	30 27
Georgetown, D. C., Christ Church,	24 30— 270 19

DIOCESE OF VIRGINIA.

Amelia Co., Raleigh, (of which for American Indians, \$1.)	4 00
Amherst Co., Lexington Parish, \$7; Mrs. Dr. Cabell, \$2 50;	
Mrs. Sarah Davis, \$2 50; Mrs. D. S. Garland, \$2,	14 00
Botetourt Co., Botetourt Parish,	8 25
Brunswick Co., Lawrenceville, St. Andrew's Ch. \$18; Miss	
E. O. Goode, \$1; Mrs. D. Meade, \$3,	22 00
Campbell Co., Lynchburg, St. Paul's Church,	57 50
Chesterfield Co., Dale Parish, for church at Evansville, Ind.,	11 50
Clark Co., Millwood, Frederick Parish, \$3 07; Missionary	
Box, \$2 58; Mrs. Milton, \$2 50; Mrs. Lucy Burwell,	
\$5; Dr. R. P. Page, \$2 50; Mrs. J. W. Page, \$1; Lucy	
F. Meade, 50 cts.; William Mead, 50 cts.; Drayton	
Mead, 50 cts.; Harriet Meade, 50 cts.; Susan Meade,	
50 cts.; John Meade, 50 cts.; Nathaniel Meade,	
50 cts.; W. Meade, 50 cts.; David Meade, 50 cts.;	
Geo. W. Meade, 50 cts.; Mary Meade, \$2 50; Miss	
Signora Little, \$2 50; Miss Lucy Nelson, \$5; Miss E.	
P. Nelson, \$5; J. B. Nelson, \$2 50; Philip Nelson, \$5;	
Mrs. M. C. Page, \$15; Dr. Wm. Nelson, \$3 50; John	
Wyth Page, \$2 50; M. W. Nelson, \$1 25; E. H. Nelson,	
\$5; Mrs. S. Nelson, \$2 50; Mrs. M. Little, \$1;	
Mrs. F. Meade, \$2 50; Mrs. T. Page, \$1; Mrs. E. Bur-	
well, \$5; Philip Burwell, \$5; Mrs. Garner, \$2 50;	
Mrs. Abbey Nelson, \$1; A. R. Nelson, \$1; George H.	
Burwell, \$25; each being one half,	117 90
Dinwiddie Co., Bath Parish, Sapong Church,	6 50
Fairfax Co., Alexandria, D. C., St. Paul's Church, Miss Man-	
deville, for church at Evansville, \$6,	6 00
Halifax Co., Antrim Parish, Mrs. Eliza Bruce, \$20; Rev. J.	
Grammer, \$10; a lady, \$25; Mrs. Byrd, \$1; Miss E.	
Royster, \$2; part of a physician's Sunday practice, \$20,	78 00
" Roanoke Parish, Mt. Laurel Church, Mrs. Hen-	
rietta Clark,	7 60
Jefferson Co., Shepherdstown, Trinity Church,	32 50
King George Co., St. Paul's and Brunswick Parishes, Mrs.	
Ed. Smith, \$1; Mrs. Eliza Dade, 50 cts.; Mrs. Mary	
Ann Hooe, \$1; Mrs. Louisa C. Hooe, \$1; Dr. A. B.	
Hooe, \$1 50; Miss J. S. Park, \$5; Col. John Smith,	
\$1 50; Ann W. Stuart, 50 cts.; C. H. Stuart, 50 cts.;	
J. B. Grymes, 50 cts.; Eliza Grymes, 50 cts.; Mrs. E.	
Massey, \$1; Mrs. Shestly, \$1; Mrs. G. W. Lewis,	
25 cts.; M. E. Stith, 3 cts.; Mrs. M. C. Stuart, \$1;	
each being one half,	16 78
Lunenburg Co., Cumberland Parish, Sarah Ann Harris,	
50 cts.; two little children, 5 cts.,	5 50
Mecklenburgh Co., Mrs. Goode,	5 00
Norfolk Co., Norfolk, Christ Church,	95 80
Richmond Co., Lunenburg Parish, Rev. G. W. Nelson,	
\$2 50; John Jeffries, \$3 00; Mrs. F. M. W. Stuart, \$2;	
Mrs. Ann E. Grimes, \$1; Mrs. Louisa Grimes, 25 cts.;	
Mrs. Sarah W. Grimes, 25 cts.; Miss Rosalia Grimes,	
12 cts., each being half; — Mrs. S. G. Jones, \$2 50;	
Mrs. Ann S. Organ, \$1; Miss Martha Gee, \$1; Mrs.	
Sarah Phillips, \$1; a friend, \$5,	19 62
Spottsylvania Co., Berkely Parish, St. John's Church,	8 50
" Fredericksburgh, St. George's Ch., off.,	31 89
" Association for the Promotion of Christianity in Va,"	15 47
Individuals, "S. H. M." \$2; Mr. J. Wise, \$2; Jas. H. Reed,	
\$1 50; Miss M. Gallagher, \$1; from a few friends in	
Alexandria, D. C., for church at Evansville, Ind., \$25,	31 50— 590 86
DIOCESE SOUTH CAROLINA.	
Charleston, St. Michael's Church, Missionary Association,	
\$65; Missionary Offerings, three-fourths, \$48;	
Mrs. E. A. Clarkson, \$50;	163 00
" St. Philip's Church, (of which for Lafayette, Ala.,	
\$3; for Indian Missions, \$1 50.)	116 77
" Monthly Missionary Lecture,	82 56
Cheraw, St. David's Church, Offerings, half,	48 45

Edisto, Trinity Church, Offerings and individual subscriptions,	150 00
Pendleton, St. Paul's Church, \$32; Ladies' Working Soc., for Bp. Kemper's Mission, \$80,	162 00— 722 77
DIOCESE OF GEORGIA.	
Savannah, Christ Church, from "B." half,	10 00— 10 00
DIOCESE OF KENTUCKY.	
Paris, St. Peter's Church,	20 00
Shelbyville, ——— Ch., coll., \$9 63; off. of a dying boy, \$5, DIOCESE OF TENNESSEE.	14 63— 34 63
Memphis, Calvary Church, Rev. P. W. Alston,	8 00— 8 00
DIOCESE OF INDIANA.	
Michigan City, Trinity Church,	33 00— 33 00

Total,	\$3439 33

FOREIGN MISSIONS.

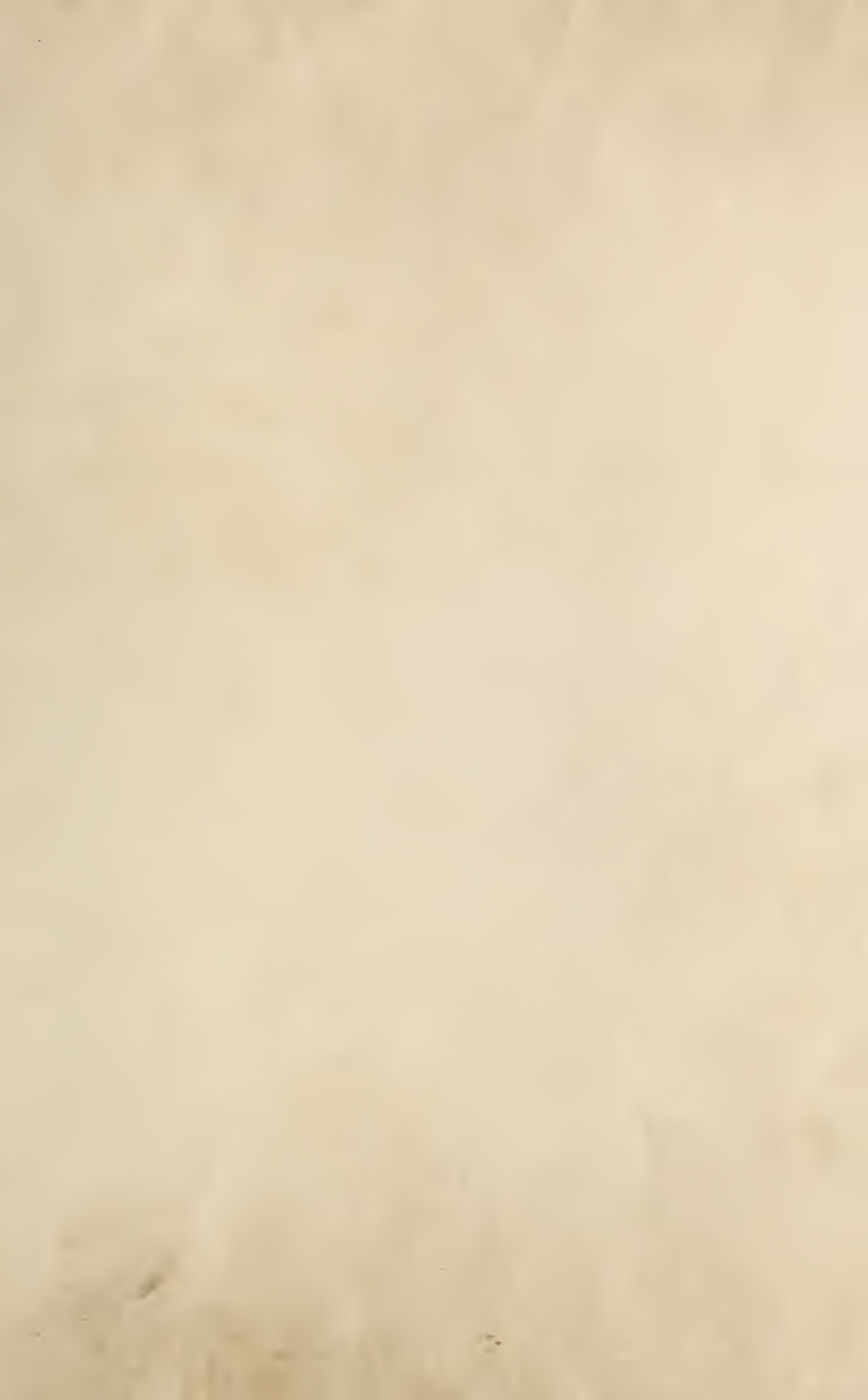
The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from the 15th of June to the 15th of August, 1839.

MAINE.	
Gardiner, Christ Church, Young Ladies Society, for support of two children at Cape Palmas, \$30; R. H. Gardiner, for Persian Mission, \$100,	130 00— 130 00
VERMONT.	
Middlebury, St. Stephen's Church, two ladies, for Africa,	2 00
St. Albans, ladies of Union Church, (one half,)	7 00—
Sheldon,	1 75— 10 75
MASSACHUSETTS.	
Bridgewater, Mr. John Edson,	5 00
Marblehead, St. Michael's Church, Sunday School,	6 00
Roxbury, St. James' Church, Juv. Miss. Assoc. towards sup- port of two beneficiaries in the African Mission Schools,	20 00
Wilkinsonville, St. John's Church,	20 00— 51 00
CONNECTICUT.	
Brooklyn, Trinity Church,	16 25
Monroe, St. Peter's Church,	14 65
Norwich, Christ Church, (one half,)	17 50
Stratford, Christ Church, Ladies Miss. Association for school at Athens,	50 00
Waterbury, St. John's Church, offerings, \$25; Juvenile Sewing Society, half of annual pledge for education of a child at Cape Palmas, to be named Sarah Morgan, \$10;	35 00
Watertown, Christ Ch., Ladies' Sewing Society, for Africa, \$8; Infant class, \$1; China, \$1 50; general, \$26 50;	37 00
Miscellaneous, one half collection at meeting of Board of Missions in New-Haven,	116 46— 236 86
NEW-YORK.	
Flushing, St. George's Church, Rev. F. J. Goodwin, \$10; a lady, \$15,	25 00
Goshen, St. James' Church,	15 00
Jamaica, Grace Church, Female Missionary Society,	50 00
New-York, General Theological Seminary, (one half,) \$36 95; a friend of Missions, \$30; another \$15; another \$4; anonymous, \$1; Mrs. M. C. Demick, \$5; a friend, for Ch. at Matagorda, Texas \$10,	101 95— 191 95
WESTERN NEW-YORK.	
Lockport, Grace Church, Sunday School,	2 00— 2 00
NEW-JERSEY.	
Morristown, St. Peters' Church,	7 00
Newark, Trinity Church, J. W. H., sixth quarterly payment for Africa,	8 33
Shrewsbury, Christ Ch., collection on 4th July, for Africa,	13 50— 23 83
PENNSYLVANIA.	
Holmesburg, All Saints Church, Miss Waterman's Sunday School Class, for Africa,	1 00
Philadelphia, Grace Church, Society for Promotion of Chris- tianity, one half of second quarterly instal- ment of \$5000, pledged to Domestic and Fo- reign Missions,	625 00

Philadelphia, St. James' Church, for African Missions, \$90;		
Female School, for schools in Greece, \$42 43,		
two scholars of said school, \$19 57,	152 00	
" St. John's Church, Missionary Society, (one		
half) \$35; Mrs. Ludlam, \$10,	45 00	
Individuals, P. W. L., \$3; D. T., \$10,	13 00—	836 00
	DELAWARE.	
Sussex County, Samuel Paynter, Esq.,	5 00—	5 00
	MARYLAND.	
Baltimore, St. Peter's Church, Juvenile Missionary Associa-		
tion, for Africa, \$61 61; E. B. L., for education of		
youth at Constantinople, to be selected by the Rev. Dr.		
Robertson, annual, \$10; for Constantinople Mission,	274 06—	274 06
\$197 45; Miss E. Reynolds, for Greece, \$5,		
	DISTRICT OF COLUMBIA.	
Georgetown, Christ Church, \$24 80; class in male Sunday		
School, \$10,	34 80—	34 80
	VIRGINIA.	
Amelia Co., Raleigh Parish, \$2; Mrs. Ann Fitzhugh, \$2,	4 00	
Augusta Co., Staunton, Trinity Church, first payment for four		
scholarships in African Missionary Schools; E.		
Valentine, for Edward Valentine, \$15; Wm.		
Donaghe, for James and Mary Donaghe, \$30;		
Children's Sewing Society, for Frederick Good-	60 00	
win, \$15,		
Amherst Co., Lexington Parish, \$14; Mrs. Dr. Cabell, \$5;		
Mrs. S. Davis, \$5; Mrs. D. Garland, \$4; (one		
half of which, \$14;) Miss Nancy Crawford, \$2;	18 00	
Miss E. Crawford, Africa \$2,		
Bedford Co., Russel Parish, Miss E. Cobbs, for education of		
an African boy, to be named Franklin Smith,		
(annual),	15 00	
Botetourt Co., Botetourt Parish, (one half),	8 25	
Brunswick Co., Lawrenceville, St. Andrew's Church, (one		
half) \$18; Harriet Field, \$2,	20 00	
Campbell, Co., Lynchburg, St. Paul's Church,	57 50	
Caroline Co., Grace Church, Mrs. Wm. Taylor, \$5; Miss G.		
Taliaferro, \$2 50, for Africa,	7 50	
Clark Co., Millwood, Frederick Parish, \$6 14; Missionary Box,		
\$5 17; Mrs. Milton, \$5; Mrs. L. Burwell, \$10;		
Dr. R. P. Page, \$5; Mrs. J. W. Page, \$2; Lucy F.		
Meade, \$1; Wm. Meade, \$2; Drayton Meade, \$1;		
Harriet Meade, \$1; Susan Meade, \$1; John Meade,		
\$1; Nathaniel Meade, \$1; David Meade, \$1; G.		
W. Meade, \$1; Mary Meade, \$5; Miss S. Little,		
\$5; Miss L. Nelson, \$10; Miss E. P. Nelson, \$10;		
S. B. Nelson, \$5; Philip Nelson, \$10; Mrs. M. C.		
Page, \$30; Doct. Wm. Nelson, \$7; J. W. Page,		
\$5; M. W. Nelson, \$2 50; E. H. Nelson, \$10, Mrs.		
S. Nelson, \$5; Mrs. M. Little, \$2; Mrs. F. Meade,		
\$5; Mrs. S. Page, \$2; Mrs. E. Burwell, \$10; Philip		
Burwell, \$10; Mrs. Garner, \$5; Miss A. Nelson,		
\$2; A. R. Nelson, \$2; Geo. H. Burwell, \$50;		
(one half of above for Foreign Missions, deducting		
\$5, for bank note not good, \$115 40,) C. S. Stringfel-		
low, \$2 50, for Africa; H. M. Stringfellow, \$2 50, for		
Persia; Young Ladies of Long Branch School,		
for schools at Athens, \$25; Mrs. Whiting, for Greek		
Mission, \$10; Philip Burwell, for Texas, \$1; part		
of Sunday practice of a physician, for Texas, \$15;		
Rt. Rev. Bishop Meade, \$50,	221 40	
Dinwiddie Co., Bath Parish, Sapong Church, (one half),	6 50	
Halifax Co., Antrim Parish, Rev. J. Grammer, \$10; David		
Chalmers, for Africa, \$30,	40 00	
" Roanoke Parish, \$15; Henrietta Clarke, for Af-		
rica, \$15,	30 00	
Henrico Co., Richmond, R. D. Warwick, for Greece,	10 00	
Isle of Wight Co., Smithfield, Newport Parish, Mrs. E. Cocke,		
for Africa,	10 00	
James City Co., Williamsburg, Bruton Parish, Mrs. B. Page,		
for Athens,	5 00	

Jefferson Co., Shepherdstown, Trinity Church, (one half)	32 50	
King George Co., St. Paul's and Brunswick Parishes, Mrs. E. Smith, \$2; Mrs. E. Dade, \$1; Miss M. A. Hooe, \$2; Miss L. C. Hooe, \$2; Dr. A. B. Hooe, \$3; Miss J. S. Park, \$10; Col. John Stuart, \$3; Mrs. M. C. Stuart, \$2; Ann W. Stuart, \$1; C. H. Stuart, \$1; J. B. Grymes, \$1; Eleanor Grymes, \$1; Mrs. E. Massey, \$2; Mrs. Strestly, \$2; Mrs. G. W. Lewis, 50 cts., M. E. Stith, 6 cts.; Mrs. A. E. Grymes, \$2; Miss L. Grymes, 50 cts.; Miss S. M. Grymes, 50 cts.; Miss R. Grymes, 25 cts.; (one half of above, \$18 40;) J. H. H. Stuart, \$1, for Greece; Miss L. F. Hooe, \$3, for Africa,	22 40	
Mecklenburg Co., Abbeyville, St. James' Parish, a lady, for Africa, \$25; for Greece, \$25; Mrs. Goode, \$5,	55 00	
Norfolk Co., Norfolk, Christ Church,	63 87	
Richmond Co., Rev. G. W. Nelson, \$5; John Jeffries, \$6, (one half),	5 50	
" Lunenburgh Parish, Mrs. Sarah G. Jones, \$2 50; Miss J. Patterson, for Africa, \$2; Mrs. Craig, \$1; Miss M. Gee, \$1; two little children, 5 cts.; M. A. W., \$3; F. M. W., \$2; M. A. D., 50 cts.; J. E. W., 50 cts; P. B. W., 50 cts.; M. A. W. 50 cts.; E. J. W., \$3; Country Clergyman, first marriage fee, \$5; (of which \$10 for Africa,)	21 55	
Spottsylvania Co., Fredericksburg, St. George's Church, Young Ladies, for Cape Palmas, \$112; late Miss Margaret Gray, for Athens, \$10,	122 00	
" St. John's Church,	8 50	
Individuals, Wm. J. Weir, \$4; J. H. Reid, \$3; Miss M. Gallagher, \$2; (one half of which),	4 50—	848 97
NORTH CAROLINA.		
Edenton, St. Paul's Ch., legacy of a poor communicant, for Africa,	5 00—	5 00
SOUTH-CAROLINA.		
Charleston, St. Michael's Church, one fourth of offerings, \$16; do. for May and June, \$21 67; an unknown friend, for building a Church at Matagorda, Texas, \$100,	137 67	
" St. Stephen's Chapel, Church offerings,	20 00	
" St. Philip's Church, for China, \$5; Africa, \$2 94; Church at Matagorda, Texas, \$50; Prayer Books, for do. to be purchased by Rev. C. S. Ives, \$10, general purposes, \$70,	137 94	
" Monthly Missionary Lecture, \$15 27; do. \$12 90; Mrs. E. A. Clarkson, \$50 00,	79 17	
Cheraw, St. David's Ch., one half of offerings for six months, \$23 45; W. H. Robbins, \$25, for Constantinople,	49 45	
Columbia, Trinity Church, Ladies' Working Society, for China, \$30; a friend to Foreign Missions, \$100,	130 00—	552 23
GEORGIA.		
Savannah, Christ Church, one half of weekly offerings and collections at monthly meetings from 4th April to 1st June, \$12 45; B., \$10,	22 45—	22 45
KENTUCKY.		
Louisville, Christ Church, \$73; Sunday School for Greece, \$1 50; Africa, \$3; education of Wm. Jackson, an African child, \$22,	99 50—	99 50
OHIO.		
Circleville, J. G. Doddridge,	5 50—	5 50
INDIANA.		
Jeffersonville, St. Paul's Church,	2 50—	2 50
		Total, \$3387 40
		Deduct exchange, 14 26
		\$3373 14

N. B. Omitted in March No.; collection at Miss. Meeting at St. John's Church, Waterbury, Conn., (one half,) \$26.





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